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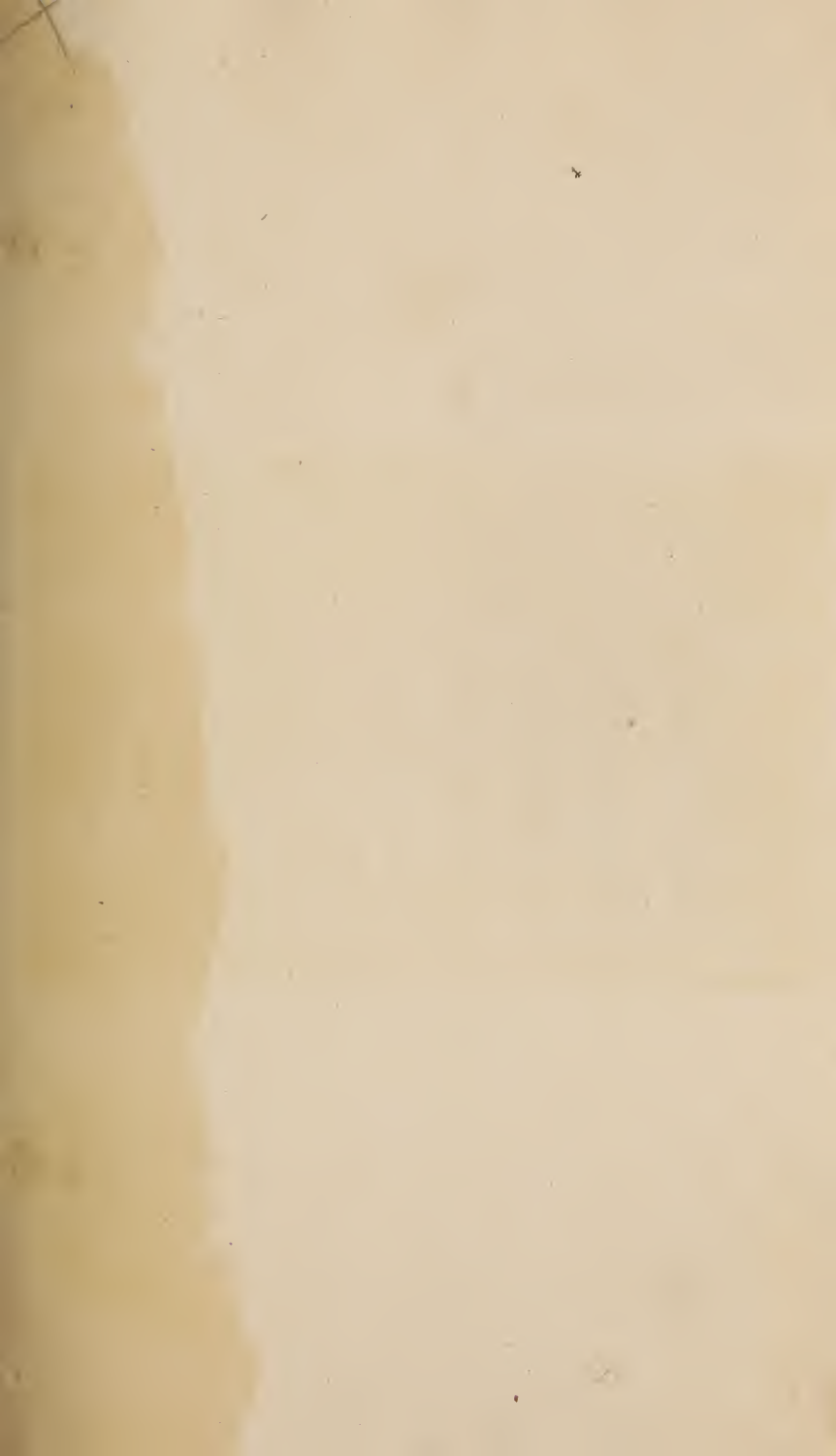
PRINCETON, N. J.

Division.....I.....

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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

MARCH, 1818.

A LECTURE TO CHRISTIANS ON
JEWISH SUBJECTS.

THE CLEANSING OF THE LEPER, TY-
PICAL OF REDEMPTION BY CHRIST.

Luke v. 14. *Jesus said unto him, Go shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them.*

Our Lord had cleansed a leper of his dreadful malady, and then gave him the direction in our text.

This direction will lead us, without further explanation, to the subject proposed for our present consideration; as our Lord's words shew that the command, or institution of Moses, recorded in the fourteenth of Levit. had a reference to something beyond the mere letter of the ordinance. It was "for a testimony" to the Israelites of something then future: what that was we shall endeavour to shew. It was one of those "shadows," the substance

of which is salvation by Jesus Christ our Lord.

This is the general character of the Levitical law: (Heb. x. 1.) and indeed in no other view should we discover it to be worthy of the wisdom and majesty of the Divine Lawgiver, nor suitable to the rational creatures to whom it was given.

The object of the Levitical institution, with respect to the nation to whom it was given, was prefiguration.

With respect to us, the preservation of the record is important for confirmation. It is also of peculiar importance with a view to the conviction of our brethren the Jews. The epistle to the Hebrews is our guide to a just interpretation of it. And though the apostle would only comment on some particulars, he has thereby given us sufficient evidence of the tendency of the whole, and has afforded us the instruction necessary for explaining every rite. In particular what he says of the ordi-

nance of the red heifer (Heb. ix. 13.) is a clue to the subject now before us. The chapters which contain the ordinance relative to the case of the leper, are long. The thirteenth of Leviticus contains minute directions for ascertaining the existence of the leprosy; and the fourteenth minute directions for its purification. The compass of a sermon is far from being sufficient for a comment on the whole. We must therefore confine ourselves to the fourteenth chapter, and from that select only the leading features of this significant institution, adopting the natural division of the chapter,—

1. *As it relates to the purification of a person infected with the leprosy—to the end of ver. 32.*

2. *As it relates to the purification of a house so infected—to the end of the chapter.*

It should, however, be premised, that the leprosy bears, in a variety of views, a striking resemblance to the spiritual diseases, the removal of which is the great object of the Gospel of Christ. The leprosy was a *loathsome*, and most *distressing* disease, *originating in the blood*, 'which is the life,' and *extending its effects over the whole body*. It rendered the *separation* of the party infected from the society of others indispensably necessary.—It was a *judicial* disease, as the cases of Miriam, Uzziah, and Gehazi, prove.—It was *incurable* by the skill of man; for the ordinance under consideration was

not for its cure, but for the removal of the ceremonial uncleanness which it induced.

The application of these particulars to the spiritual state of man is easy, and need not be pointed out; we may proceed therefore, to consider the first section of the chapter referred to, relating

1. *To the purification of a person infected with the leprosy.*

As soon as the person who had been so infected, was pronounced free from the disease by the judgment of the priest, according to the rules laid down in the former chapter, he was to be brought to the priest. (ver. 1.) He had been separated from the worship of God and communion with his people, and could not be re-admitted till certain rites had been performed for him. The priest therefore went without the camp or city to meet him.

A twofold ceremony is enjoined at an interval of seven days; each of these ceremonies was sacrificial, and the victims prescribed in each, though differing from one another, represented the same spiritual benefit. In the several acts of purification there were more victims than one, because the thing signified could not be adequately exhibited by one. These varied offerings shew the excellency of the one great offering, and at the same time prove that the law could make nothing perfect.

In the first instance the person to be purified was to have for his purification two living

birds, of the clean kind, with cedar wood, scarlet wool, and hyssop. One of the birds was to be slain over water drawn from the spring in an earthen vessel: the branch of cedar wood, the scarlet and the hyssop, together with the living bird, were then to be dipped in the blood of the slain bird mingled with the spring water in the earthen vessel, and the blood and water were to be sprinkled therewith seven times on the person to be purified. The living bird was then to be set free. The leper thus so far cleansed was to wash his clothes, to shave off all his hair, and to wash his body. He was then admissible to the camp of Israel, but not to his own tent, or to the worship of God in the tabernacle.

At the end of seven days he was again to shave off all his hair with increased precision, and again to wash his clothes and person in water. On the eighth day a more costly sacrifice than the first was required. Two unblemished he-lambs and one she-lamb of the first year were to be provided, and three-tenths of fine flour mingled with oil, and one log of oil unmixed. The man or woman to be purified was to be presented at the door of the tabernacle of the congregation, with the preparations thus prescribed. The victims provided were to be sacrificed severally, as a trespass-offering, a sin-offering, and a burnt-offering; to which was to be added a meal-offering, or the offering of flour. The priest

was then to apply the blood of the trespass-offering to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of him who was to be cleansed. The unmingled oil was then to be sprinkled seven times before the Lord, and some of it to be applied, as the blood had before been applied, to the person to be cleansed. The remainder of the oil was then to be poured on his head. Thus the purification was complete.

But if the party to be cleansed were too poor to be able to afford the sacrifices first prescribed on this occasion, then one he-lamb and a pair of turtle doves, or two young pigeons, were to suffice. The same ceremonies were however to be performed which were prescribed for the more opulent. Neither blood nor oil, nor the manner of application could be dispensed with.

Let us see if, with the aid of light reflected from the New Testament, we can decypher these enigmas, otherwise unintelligible to our dark understandings.

We have already observed that the purification of the spiritual leper from the pollution of sin, is the thing signified. Let it be observed, then, as a doctrine strongly enforced by this ceremony, that "*without shedding of blood there is no remission.*" How forcibly is the doctrine of substitution inculcated in every Levitical ordinance!

The ceremonies enjoined have

a twofold aspect—they are *incipient* and *perfective*.

The *incipient* ceremony exhibits Christ as the only atonement for sin, without whose blood the sinner must for ever remain in a state of banishment from the spiritual camp of Israel. In the blood of the slain bird, we see a representation of his atoning blood; while in the living bird, let loose after having been dipped in the blood of the other bird, we see Christ rising again for our justification. By the mixture of blood and water in the earthen vessel, we are reminded of what St. John witnessed when he saw the blood and water flowing from our Redeemer's side, when the soldier had pierced it with his spear.

But be it carefully remarked that the blood was not only to be *shed*, — it was also to be *applied*; otherwise no benefit could result from it. It was to be applied by the hand of the priest who shed it. Our Lord is both priest and sacrifice, and he who shed the precious blood which cleanses, must also apply that blood to the conscience.

The cedar wood, the scarlet wool, and the hyssop, forming when united the instrument of application, have each its appropriate signification. The undecaying quality of the cedar, the detersive quality of hyssop, and the scarlet colour of the wool, point out the propriety of these emblems, as used in the application of that typical blood, which represented blood of higher value, whose

virtue is everlasting, and which cleanseth from all sin. (Comp. Ps. li. 7, &c.)

But is the work complete? No. The atonement thus made is preparatory to acts of personal purification—the patient must wash his clothes, shave off all the hair of his body, and wash his flesh in water. In the New Testament language, he must put off the old man which is corrupt,—he must cleanse himself from all filthiness of the flesh and spirit. This is to be the work of the seven days of life which precede his final purification, and the sabbath of eternal rest, and his admission on the eighth, the day of consummation, to the enjoyment of all his forfeited privileges. Hitherto he is only fit for admission to the camp of Israel, but not to the tabernacle of his God.

On the seventh day, as we have seen, other sacrifices were to be offered. This repetition denotes not any imperfection in the atonement it prefigures, but, on the one hand, the inadequacy of Levitical offerings, and on the other, the necessity of continual reference, in the believer's experience, to the one great sacrifice. Levitical offerings could not put away sin, and therefore were repeated. And though under our economy the one offering, once *offered*, is all-sufficient; yet it is not enough that it be once *applied*, —to the end of life its application will be necessary to our peace and purity.

In the second ceremony,

which we may denominate the *perfective* ordinance, the leper was again to wash his clothes and his person, and to shave off all the hair of his body. The work of personal purification is, like the work of faith, work for life. There will be filthiness of the flesh and spirit which, to its close, will need our efforts to remove. But will these efforts of themselves avail? No. We shall need the interposition of our great High Priest as much as ever. His blood must be still applied—the grace of his holy Spirit is still needful. That blood was the thing signified by each of the prescribed sacrifices. That grace is the substance, of which the anointing oil was the shadow.

But why are those parts of the body which are required to be touched with the atoning blood, particularly selected? Is there any thing in this significative ceremony without its meaning? Surely not. The ear is the recipient of all instruction, and consequently the channel of all obedience; the hands are the instruments of action, and the feet of motion. The seat and means of duty all need atonement, because guilt attaches to them all, and that not only before regeneration, but to the end of life.

But is atonement all that is needful? No; the purifying unction of the Holy One is also indispensable. Hence the same parts touched by the atoning blood, were also to be touched by the sanctifying oil.

Neither the one nor the other can be dispensed with. The one entitles to, the other qualifies for, the repossession of our forfeited privileges.

But does the touch of the holy oil accomplish at once its object? No. He who has the residue of the Spirit in his hand, must pour it out on us, ere we shall be fully meet for the communion of saints in light. (See ver. 18.)

How unmeaning, how apparently puerile is this ceremony in its *letter*! But how beautiful and instructive in its *spirit*! Those Christians deprive themselves of much delight and satisfaction, who neglect to study the Levitical institutions. Who that has surveyed an evening landscape has failed to observe, how greatly the lengthened shadows have added to the beauty of the scenery, and how greatly they have enhanced the loveliness of the realities which produced them. The Levitical ordinances not only beautify, but they explain and confirm the doctrines of our Gospel. For both these purposes they are continually employed by the inspired writers of the New Testament, who, though under divine guidance in the doctrines they taught, led both Jews and Gentiles to the original Scriptures, as testifying of Christ, the one subject of both volumes.

The second division of the chapter will engage a much less share of our attention. Something however must be said,

2. *On the prescribed means of purifying a house proved to be infected with the leprosy.*

Particular rules were prescribed for determining whether a house, concerning which suspicion had arisen, were really infected or not; and ceremonies were appointed for the purification of a house, similar to those which were appointed for the purification of an infected person. Neither person, nor garment, nor house, could be purified without blood.

A difficulty occurs in this part of the chapter, to me of no easy solution. And my inquiries among the volumes of the learned have afforded me no satisfaction. It respects the existence of disease in the stones and mortar of which a house is composed. It appears that the loathsome contagion of the leprosy, not only infected a garment worn by one under the disease, which is easily conceivable; but that it destroyed, fretted away the warp and the woof of such garments. Nor is this all: it not only rendered houses infectious, but it got into the plaster and the very stones, discolouring their surface, and destroying their substance, in-somuch that when a house had been scraped, and its mortar removed, still it broke out again in the interior substance of the wall, so as to be only curable by the demolition of the edifice.

Whether this is to be attributed to miracle, something out of the common course of nature, temporary and typical;

or whether we are to ascribe to a peculiar state of the atmosphere effects somewhat similar to what we denominate the dry rot in modern buildings, I cannot take on myself to determine. Nor in the representative view of the subject, the only important view, is it of much consequence. We may safely leave it among other far more important mysteries of the holy volume.

Though I cannot explain to you how the disease operated, I can shew you what its effects prefigured. These things are an allegory.

The body is the garment of the immortal soul, the house in which the immaterial inhabitant resides. In the state in which they were created—both the inhabitant and the house, the soul and body, were uncontaminated with sin and free from impurity. But sin has infected both. And when the atoning blood which purifies the soul from its guilt, and the sanctifying oil which purifies from its pollution, have been applied; or, (to adopt Levitical language) when the tenant has been cured and cleansed,—the house, the body, still continues under the effects of sin. Hence the bodies of believers are called “bodies of sin,” and “of death.” “The body is dead because of sin,” even after that “the spirit is” made “alive,” “because” or on account “of” a divine “righteousness.” Rom vi. 7, 8.

Now as the infected house was ordered to be destroyed,

and its stones and timber and dust to be carried without the city to an unclean place; a similar ordinance is in force respecting the polluted body of a sinner, even though a believer in Jesus. Who can fail to discern a beautiful and affecting accomplishment of the type in the dissolution of our sinful bodies. The earthly house of our tabernacle must be dissolved. The house is so infected with leprosy that it must be demolished. Two exceptions, it is true, have appeared in the cases of Enoch and Elijah. But these instances are hardly to be deemed exceptions, since almighty interposition changed the bodies of those saints, for special purposes, so as to render them capable of beatification without dissolution. Other instances will occur at our Lord's second advent. But we are expressly informed that those who shall be then found alive, shall be *changed*, transformed, spiritualized, immortalized. These exceptions are no objection to the universal decree,—"It is appointed unto man once to die." In the case of a leprous house the materials were unfit for further use;—and though the resurrection-body of the believer will be the same body in some mysterious respect, with regard to some seminal principle of identity; the gross polluted materials of which our present bodies consist, are unfit for the future state. *Flesh and blood cannot inherit the king-*

dom of God, &c. 1 Cor. xv. 50, &c.

Having thus pointed out to you some of the prominent features of this ordinance, (many of which however remain unnoticed) and having endeavoured to exhibit the likeness between the shadow and the substance; I shall now bring to a point the instruction it is calculated to afford us.

1. The *necessity of atonement* is the principal lesson hereby inculcated—"without shedding of blood there is no remission."

2. Another lesson of equal importance is, *the necessity of sanctification*. The application of the atoning blood and the sanctifying oil, though inseparable in this Levitical institution, were nevertheless *distinct* acts of the priestly office. And it is to be observed that the oil was to be put *upon* the blood as before applied—let no man attempt to disunite what God has joined together, or consider as unimportant any branch of the work of divine grace. "Ye must be born again." If "chosen to salvation," it is "through sanctification of the Spirit." 2 Thess. ii. 13.

3. The unclean person had work assigned to himself. (ver. 8, 9, &c.) Thus also the believing sinner is commanded to "work out his own salvation." He must "put off the old man and put on the new man" daily. "He that hath this hope in Him, purifieth himself even as He is pure."

4. Let the progressive nature of the ceremonial purification be considered. After the first process, seven days of successive acts must intervene, (the leper, being, during that interval, admissible only to the camp of Israel) before the final purification, and his admission, on the eighth, to the full possession of his privileges. Thus it is with the redeemed soul. So soon as the sacrificial blood is applied, he is "justified from all things." He is admitted, as a justified sinner, into the church in the wilderness, in its militant and preparatory state. But ere he be qualified for admission to his own proper habitation, and to the tabernacle of his God, much remains to be done. His personal purification is still imperfect, and in the midst of afflictions, temptations, and struggles with indwelling sin, he labours to "apprehend that for which also he is apprehended" during his week of life, till at length he is admitted on the eighth day—corresponding with the first day of the week on which our Lord arose, the Christian sabbath, the type of eternal rest—to the enjoyment of all that was forfeited by sin, the reward of a divine righteousness, in eternal glory.

5. While the infection remains let the cry prescribed for the leper be ours. "*Unclean! unclean!*" is our proper language. It has been used by all believers. It belongs to us.

6. Let us look forward to

the destruction of the infected house with delight. "The decree that is gone forth" concerning it is a privilege. "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Let the believer say, "To me to live is Christ; to die is gain."

PRAYERS FOR THE SALVATION OF ISRAEL.

The following Prayers, drawn up by a pious, able, and zealous friend of the Jewish cause, and the author of the preceding Lecture, are recommended to be used by Christians, when assembled for the purpose of promoting, under the divine blessing, the Salvation of Israel.

No. I.

O LORD God Almighty, known in thine ancient church by the endearing title of "the God of Abraham, of Isaac, and of Jacob; but revealed to us under the more encouraging character of "the God and Father of our Lord Jesus Christ;" we adore that infinite condescension which appears in every dispensation of thy grace to fallen man. We bless thee for that, so soon as man became a sinner and stood in need of mercy, thy mercy revealed to his despairing soul "THE SEED of the woman who should bruise the serpent's head;"—that, after the flood, in the sacrifice offered by thy servant

Noah, the typical giver of rest, thy goodness smelt a savour of that appeasement which was afterwards to be effected by HIM who is "*our peace*;" that on the introduction of a new era by the call of Abraham thy friend, the Messiah was made known as THE BLESSER and THE BLESSING of all nations, not of the Jews only, but of the Gentiles also; that to Jacob the promise was confirmed, when the Spirit of prophecy announced by him that to SHILOH, the peace-maker, should the gathering of the peoples be;—that in the writings and the typical character of DAVID, so clear an anticipation was afforded of what Jesus was to be, to do, and to suffer;—that of HIM all the prophets spake as with one mouth, concerning the dignity of his person, the nature of his work, and the end of his mission.

But more especially, O Lord God, we bless thee, that to us *Gentiles* is the word of this salvation sent; that while thine ancient people, still beloved for the fathers' sake, remain, after a long disfranchisement, still shut up in unbelief, under judicial blindness and hardness of heart;—that while so large a portion of the Gentile world still remains without thee, without Christ, and without hope;—we have the light of the Gospel shining around us, and its ordinances established in the midst of us.

We beseech thee, O Lord, that these our inestimable pri-

vileges may not, through the unbelief of our hearts, be the means of greater condemnation to our souls. O let not the case of Capernaum and Bethsaida be ours. But turn thou us, O good Lord, and so shall we be turned. Give us grace that we may truly repent of our sins, and truly believe in Him in whose name only is salvation. Create in us the broken and contrite spirit which is in thy sight of great price; and grant that this spirit may prevail in, and be increased by, all our engagements in thy service, and by all our poor efforts to promote thy glory. May we be ever, at all times, in all places, and under all circumstances, feelingly alive to our own unworthiness and wants, and to our entire dependance on thy grace. May every act of co-operation in hastening thy kingdom, be the offspring of humility and gratitude, and may the will and power be ever ascribed by us to the gracious influence of thy Holy Spirit.

Lord, increase our faith, and enliven our hope. O Lord, enable us to maintain our hold on the hope set before us in the Gospel. May Christ, our wisdom, righteousness, sanctification, and redemption, be ever in our hearts the hope of glory. May his name be our only confidence and boast, in life and in death; and daily may we have fellowship with him in his sufferings, and feel the power of his resurrection.

And whenever, O Lord, we meet together to prosecute the

object for which we are now assembled, may that Spirit which animated the patriarchs, and spake by the prophets, be among us. May our views of prophetic truth be clear, and our persuasion of its accomplishment unshaken. While we see that, which prophets and kings desired to see, but saw not; whilst we behold that with our eyes, in the faith of which they died, not having received the promises but having seen them afar off, and being persuaded of them, confessing that they were pilgrims and strangers upon earth;—O may we be assured of the accomplishment of all that thou hast promised; and may we ever mix the prayer of faith with our hopes and expectations. Enable us to look for the spiritual advent of the Deliverer out of Zion, who is to turn away ungodliness from Jacob,—to look with patient but longing expectation for that time when thy people Israel, now scattered over all nations, and despised by all, shall be gathered into the one fold under the one Shepherd.

Remember, O Lord, we beseech thee, the seed of Abraham thy friend. Why has thy providence preserved them, in all their wanderings and scatterings, through a long succession of ages, to this day, a distinct people? Does not thy word assure us that thou hast not forgotten them? Why are they thus scattered over the face of the earth, but that they may hereafter be ready instru-

ments of proclaiming thy salvation when it shall be revealed to them? Have mercy, Lord, on the children of thine ancient Zion. Take from them, O Lord, all blindness, hardness of heart, and contempt of thy word. O put into their lips the language of compunction and repentance, which thy word has prepared for their use. Cause them to look unto him whom they have pierced and to mourn for him, as one mourneth for his only son, and as one that is in bitterness for his first-born. Hasten the time of the godly mourning in Jerusalem, which shall resemble the mourning of Hadadrimmon in the valley of Megiddon.

We wait for thy loving-kindness, O Lord; but we know that as thou dost honour thy servants by making them thine instruments in the accomplishment of thy glorious purposes, it is our duty and privilege to be found in the use of the appointed means of grace, with a view to our own salvation and that of others. Bless, we pray thee; the means employed for the conversion of thy people the Jews. Go thou forth with every missionary, whether of their own nation or not, who goes forth to them. Be with thy servant who is gone forth, bearing the tidings that Jesus of Nazareth is the true Messiah, to his brethren in the northern region of their dispersion. Preserve him in soul and body, and make him the messenger of glad tidings of great joy. Sanction with

thy blessing the translation of the New Testament scriptures into the language of the Old. May the Hebrew version of the New Testament prepare the way of new Apostles among the Jews, as the Greek version of the Hebrew scriptures, at a former period, prepared the way of thy first Apostles among the Gentiles. May the word of thy grace thus have free course, and be glorified.

And, O Lord, do thou bless the Society to which we belong, in all the other branches of its operations for the salvation of Israel. May the Jewish children whom it educates, be brought up in thy nurture and admonition, and become truly thy children, so as to be made hereafter instruments of promoting thy glory in the salvation of their brethren. May the Jewish poor whom it relieves, become poor in spirit, and so be made heirs of thy kingdom and glory. May simplicity and godly sincerity prevail in all its efforts, and a single eye be steadily fixed on the professed object of its constitution.

And now, Lord, to thy blessing we commend ourselves and our work. The silver and the gold are thine. O consecrate what we have collected to thine own service, and make it subservient to thine own glory. Give to us zeal, prudence, and perseverance; and do thou, who hast the hearts of all at thy disposal, pour out on thy people a spirit of liberality in promoting this work of faith and labour of love—this payment

of the debt of gratitude which we owe to thee and to those who were the channel of our own mercies,—the instruments of our own salvation.

Hear us, O Lord, for thy mercy's sake, through Jesus Christ our Lord, the adorable Saviour of Jew and Gentile, to whom, &c.

No. II.

O Lord Jesus Christ, who hast taught us to pray and not to faint, and hast constituted thine own promises the directory and only limit of our prayers; explain, we beseech thee, those promises to our understandings, realize them to our faith, and make their fulfilment the object of our anxious and patient expectation.

Thou hast given us in thy word exceeding great and precious promises,—promises of grace and glory to all who call upon thee faithfully, promises of blessing, adapted to life and death, to time and eternity. Thou hast promised pardon and renewing grace to thy servants here; and thou hast laid up for them that love thee such good things as pass man's understanding. O do thou enable us to mix faith with our meditations on these thy promises, to plead them continually in the prayer of faith, and to wait for their fulfilment in our personal experience. O Lord, open a wide avenue of intercourse between thyself, in whom all fulness dwells, and our guilty needy souls, that from

that fulness we may receive, and grace for grace.

But not only does thy word, O Lord, contain promises of blessing to those who know thy name, and trust in thy salvation; but it contains also promises of enlargement to thy church, and of a communication of thy saving truth to all the nations upon earth. These promises it is our duty to plead at the footstool of thy mercy-seat, as those who are interested in the manifestation of thy glory, and the salvation of our fellow sinners. Hear us then, O Lord, while we intreat thee to remember thine own purposes of mercy. O thou, the light to lighten the Gentiles, and the glory of thy people Israel, shine forth. Send out thy light and thy truth, that those who sit in darkness and the shadow of death may see the great light, the bright and morning star, the Sun of righteousness with healing in his wings.

O Lord, we look to thee to perform the mercy promised to the fathers, and to remember thy holy covenant, the oath which thou swarest to our father Abraham. O hasten the time when Zion shall arise and shine, because her light is come, and the glory of the Lord is arisen upon her. Hasten the time when Israel, now fallen by her iniquity, shall, according to divine prescription, take to her words and turn to thee, saying, "Take away all iniquity, and receive us graciously, so will we render thee the calves of our lips." Hast thou

not said, "I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon: his branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon: they that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the vine of Lebanon."

These, O gracious Lord, are thy promises, on which thou hast caused us to put our trust. Can we doubt of their fulfilment? That be far from us. In pleading them, we plead thine own word—in imploring their accomplishment, we implore the manifestation of thine own glory.

O thou who, on the perpetration of the act of decide, when the hands of the Jews were imbuing with thine own blood, cried, "Father, forgive them, for they know not what they do;"—thou who commandedst thine apostles before they went forth to proclaim thy Gospel to Gentile nations, to begin at Jerusalem;—thou who hast received the first-fruits of Israel;—now plead their cause, send thy Gospel among them with the Holy Ghost sent down from heaven, gather in the harvest. Give wisdom, give effect to the efforts of thy Gentile servants who have associated themselves to promote the conversion of

the Jews, the salvation of Israel. Thou knowest the several places of their dispersion. Their prejudices and perverseness are known to thee. Do thou, O Lord, forgive that perverseness. Act the appointed part of their Shepherd, and "as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so do thou seek out thy sheep, and deliver them out of all places, where they have been scattered in the cloudy and dark day. Bring them out from the people, and gather them from the countries, and bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. Lead them in a good pasture, and upon the high mountains of Israel let their fold be: Let them lie there in a good fold, and in a fat pasture let them feed upon the mountains of Israel. O seek that which is lost, and bring again that which is driven away; bind up that which is broken, and strengthen that which is sick. Let the plant of renown which has been raised up for them, be revealed to them, and let them no more be consumed with hunger in the land, nor bear the shame of the heathen any more. Let them know that thou the Lord their God art with them, and that they, even the house of Israel, are thy people."

Hast not thou declared, O thou God of truth, that "a present shall be brought unto

the Lord of hosts of a people scattered and peeled, of a people wonderful from their beginning hitherto, a nation meted out and trodden down, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion?" And is not this thy people Israel? O let that desirable present be speedily brought to thee. And if it please thee to honour *us* so highly, let us be instrumental in promoting the great event.

"When Zion said, The Lord hath forsaken me, and my Lord hath forgotten me;" didst thou not reply, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Hast thou not said, in answer to the difficulties of the work, "The captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." O thou, "Jehovah, the Saviour, the Redeemer, the mighty one of Jacob," fulfil thine own word.

O let this be the day of fulfilling thy word that thou wilt set thy hand again the second time to recover the remnant of thy people that are left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shi-

nar, and from Hamath, and from the islands of the sea. Set up the ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. O let there be an high way for the remnant of thy people, like as it was to Israel in the day that he came up out of the land of Egypt.

And now, Lord, we adopt the words of thy servant Jacob, and say, "We are waiting for thy salvation, O Lord;" for what will the receiving of thy people Israel be but life from the dead. We wait for it as the grand crisis in the series of prophecy, as the main link in the chain of blessings which thy church is taught to expect. We look for it as that event which is to usher in, and to accomplish the millennial state, by the conversion of the nations of the earth to thyself. We wait for it as the brightest jewel in thy mediatorial crown, as that which is to reveal in all its emphasis the saving power of thy cross, and to demonstrate that thou art indeed, "the wisdom of God—the power of God." And though we may be gathered to our fathers, and may have been removed from the church expectant to the church triumphant before the great and glorious day of Israel's restoration arrive; yet, Lord, we anticipate an union in the grateful songs of those, who, as they rejoice over every individual sinner that repenteth, will, doubtless, make the

vault of heaven to resound with praise, when a nation shall be born in a day, and the kingdoms of this world shall become the kingdom of our Lord and of his Christ. Even so, Amen, Lord Jesus.

LETTER FROM "ONE OF THE SECOND TRIBE."

No. XIV.

To the Editors of the Jewish Expositor.

Gentlemen,

MY present subject, that of THE SHEW-BREAD, is connected with the foregoing. When God appointed a dwelling-place to be erected for him in the wilderness, he ordered it to be furnished with such appendages as are common in the dwellings of men. There was in the sanctuary, as St. Paul observes, a candlestick, a table, and bread, called the Shew-bread.* But there was an infinitely higher purpose to be answered by these things, than a mere accommodation of them to the habits of men: they were typical; every one of them was typical; "they were shadows of good things to come." The mystical import of some is much clearer than that of others. Where the writers of the New Testament have explained them, we are able to speak with confidence; but, where they are silent, we must proceed in our explanation of them "with fear and trembling." The mystery of the Shew-bread is applied by some

* Heb. ix. 2.

to Christ, who called himself "the true bread," and at the institution of his last supper, took bread, and brake it, and said to his disciples, "Take, eat, this is my body." The New Testament writers give us little, if any, insight into this subject; but they speak so fully and plainly on the subject of the candlestick, that we can easily by analogy trace the import of the Shew-bread also. It has been shewn that the candlestick represented the church; and that the priests who trimmed the lamps, represented Christ.* The same might therefore well be supposed in relation to the Shew-bread; and the circumstance of the flour being taken from all the children of Israel, and made into "twelve cakes," gives us sufficient reason to conclude, that those cakes did represent the twelve tribes, that is, the church of God. Nor can we adopt a more satisfactory method of explaining the whole mystery, than that adopted in reference to the candlestick. Agreeably to the plan then which I pursued on the former subject, I observe, that the Shew-bread shadowed forth the people of God both IN THEIR PRIVILEGES, and THEIR DUTIES.

First, IN THEIR PRIVILEGES. — To elucidate this, consider what is here spoken concerning the twelve cakes. Mark *their solemn presentation before God*. They were consecrated to God in an orderly

and solemn manner, and deposited on his table that they might be always before him. Being piled one upon another in two rows, frankincense was placed on each row, which at the appointed time was burnt "for a memorial, as an offering made by fire unto the Lord." Here we see the church and people of God consecrated to him, according to the terms of his everlasting covenant, to be unto him a holy and a peculiar people. As such they are esteemed by him; and "his eyes are upon them day and night for good:" and, as the frankincense was to God an odour of a sweet smell, so their persons and services shall be accepted by him. True it is that they are mean and worthless in themselves; yet, being "*set apart for him*," he will acknowledge them as his, and look upon them with complacency and delight.

Mark next, *their periodical renewal*. Whilst one generation of men is passing away, another arises to fill their place; and amongst them all, God will have some, who shall be the objects of his peculiar regard. The change of the loaves every sabbath day was intended to illustrate this; and in reference to it they were expressly called, "the continual shew-bread."* The regard shewn by God to those who were first brought out of Egypt, shall be perpetuated to the end of time; never shall any be

* See the Expositor for the last month.

* Numb. iv. 7.

removed, but others shall be ready to succeed; nor shall there ever be a period when God will not have a people truly and entirely consecrated to his service. Sometimes, as in the primitive ages, his saints may be swept away by thousands at a time, so as to threaten their utter extinction: but others shall always be found ready to be "baptized for (that is, *in the room of*) the dead," as soldiers instantly come forward, to fill up the ranks which the devouring sword has thinned:* nor shall the power of men or devils ever be able to extirpate the Christian name: "the church is built upon a rock; and the gates of hell shall not prevail against it."

Mark yet further *their ultimate destination*. The loaves at the close of the week were the property of the officiating priests; and were to be eaten by them in the holy place, as being in themselves most holy. Now we are sure that the priests who attended on the lamps, prefigured Christ; and therefore we have no doubt but that he was equally prefigured by those who attended on the bread. Here then we see, that the saints, when they have abode their appointed time on earth, are the property of Christ: to which purpose it is written in the book of Deuteronomy, "The Lord's portion is his people, Jacob is the lot of

his inheritance."* This is the high destiny of all who have given up themselves to God. Happy they are in the place which they are allowed to occupy in God's temple below; but happier far at their removal hence, when Christ shall claim them "as his peculiar treasure," and enjoy them for ever as "his purchased possession."

We may next contemplate the Shew-bread as representing the Lord's people **IN THEIR DUTIES**. The ordinance respecting it may well teach us *to consecrate ourselves entirely to God*. Let us contemplate the state of those loaves: they were "taken from the children of Israel," made on purpose for God, and presented to him that they might be wholly and for ever his. And what says God respecting us? "This people have I formed for myself; they shall shew forth my praise."† Yes; we should every one of us "subscribe with our hands, and say, I am the Lord's."‡ We should "give up ourselves to him by a perpetual covenant that shall not be forgotten."§ We should consider ourselves as "separated from mankind" for this very purpose,|| that we may be "wholly sanctified unto him in spirit, soul, and body."¶ This St. Paul declares to be "our reasonable service."** Not that we are to be inactive in the common duties of life,

* Levit. xxiv. 5-9. + Isa. xliii. 21.

† Isa. xlv. 5.

§ Jer. l. 5.

|| Levit. xx. 24.

¶ 1 Thess. v. 23.

** Rom. xii. 1.

* This I conceive to be the true meaning of 1 Cor. xv. 29.

or to spend our days in nothing but contemplation and devotion: this would be to strain the parallel too far: but in the spirit and habit of our minds, we are to be entirely given up to God, so that "whether we eat, or drink, or whatever we do, we should do all to his glory."*

On the sabbaths especially should this dedication of ourselves be repeated and confirmed. We should come up to the house of God with the same mind as the priests who brought the loaves: their purpose was known and fixed; and they went into the sanctuary determined not to leave it, till they had executed their high office. O that we might go to God's house on purpose to consecrate ourselves to him afresh; and never leave our work dubious or incomplete!

The Shew-bread may teach us also *to be much occupied in prayer and intercession*. The loaves were, so to speak, representatives of the tribes of Israel: and the frankincense ascended up as a memorial to God for them. Thus should we consider ourselves interested, not for ourselves only, but for all the church of God. As for ourselves, we are commanded to "pray *always*," to "pray *without ceasing*," and to "offer unto God the sacrifice of praise *continually*, giving thanks to his name;" so, for others, are we required to "make supplications, prayers, intercessions,

and thanksgivings for all men." Moreover, this duty is inculcated on all: the prophetic declaration is, that "wherever God is known from the rising to the setting sun, even there shall *incense* be offered unto his name, and a pure offering."* "All who make mention of the Lord" will be thus occupied; they will not keep silence, nor give God any rest, till he establish his church, and make it a "praise in the earth."† How prosperous would individuals and churches be, if such a spirit prevailed more amongst them! O that God would pour out upon us more of a spirit of grace and of supplication! We should not long remain without manifest tokens of his approbation and love.

The Shew-bread may yet further teach us *to wait patiently for our removal hence*. The loaves were left in the sanctuary till the time appointed for their removal. Thus we also should "abide with God" performing diligently the work assigned us, till he shall be pleased to dismiss our souls in peace. Our week of life at all events is wearing fast away: but whether its close be somewhat earlier or later than we expect, we should say, like Job, "All the days of my appointed time will I wait, till my change come." If there were no future state of existence, we might wish to have our present lives terminated or protracted, ac-

* 1 Cor. x 31.

* Mal. ii, 11.

† Isa. lxii, 6, 7.

ording as our sorrows or joys abound: but, as death will introduce us into the more immediate presence of our God, and into a more perfect union and communion with Christ, we may well be contented either to live or die. In some sense, indeed, we may rather “desire to depart;” yea, we may be “looking for, and hasting to, the coming of the day of Christ:” but, as it respects impatience or discontent, we may well tarry the Lord’s leisure, doing and suffering his holy will, till he shall take us hence to “rest from our labours, and to be for ever with the Lord.”



ON THE FALL AND REDEMPTION OF MAN.

To the Editors of the Jewish Expositor.

Gentlemen,

ON the day that our first parents fell from their original state of purity and innocence, by eating of the fruit of the tree which was in the midst of the garden of Eden, of which God had said they should not eat; we are told by the sacred historian that *they heard the voice of the Lord God walking in the garden in the cool of the day.**

The Targums of Onkelos and Jonathan say that it was the Word of Jehovah who, on this awful occasion, appeared to pass sentence on the culprits, *And they heard the voice of the*

*Word of the Lord God walking in the garden.** This view of the passage given by the Targumists coincides, I believe, with the sentiments of the most eminent Christian divines, who agree in referring all the principal appearances of God under the Old Testament dispensation, and particularly in the patriarchal ages, to the second person of the Trinity, the Word of God.

Having called Adam and Eve out of the secret recesses of the garden, wherein they had vainly hoped to conceal themselves from the all-seeing eye of God, the Lord put to Adam these awful questions: *Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat.*

By the testimony of the woman the original contrivance of her sin was thus traced to the serpent, the sentence passed upon whom is related in the following verse; and it is upon this passage of holy writ that I particularly design to offer some brief and imperfect remarks in the present paper.

And the Lord God said unto

* Gen. iii. 8.

* ושמעו ית-קל מימרה דיי אלהים
Onkelos in loco.—דמהלך בנינתא—

the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

It is admitted by the Jews that the serpent was merely the instrument made use of in tempting our first mother, and that the great agent in this transaction was Satan himself. The sentence which was passed upon the serpent must therefore, in its ultimate sense, be referred to Satan, and under the figure of bruising the head of the serpent, we behold an obscure, though unequivocal, prophecy of the destruction of the power of the devil. But it will not be denied by the Jew, that he who is to bruise the head of the serpent, or in other words, to destroy the power of the devil, is the Messiah. In conformity with this view, we find that a late Jewish writer* divides the world into three periods: the first from the creation to the fall, the second from the fall to the coming of the Messiah; and the third (he avers) will commence by the coming of the Messiah, and will restore the first perfection. But if the coming of the Messiah is to restore the perfection of the Paradaical state, then it un-

deniably follows, that the Messiah is the person who is to destroy the works of the devil, or in other words, *He* must be the promised SEED OF THE WOMAN, who is to bruise the head of the serpent. In the sentence passed upon the great enemy of man, we thus discern the first promise of the coming of the Messiah.

There is good reason for believing that the more ancient Jews referred this prophecy ultimately to the Messiah. Such at least is the inference which may be drawn from the following words of the Targumist Jonathan on the passage;* *I will place enmity and hatred between thee and the woman, and between the seed of thy sons and the seed of her sons; and it shall come to pass that when the children of the woman shall observe the precepts of the law, they shall be strengthened and shall smite thee on thy head; and when they shall forsake the precepts of the law, thou shalt be confirmed, and shalt bite them on the heel. Only to them there shall be a cure, but to thee there shall be no cure; and they shall at length prevail to trample (thee) with the foot in the days of the king Messiah.*

I shall now make some observations upon the peculiar

* ואיכה ורכבו אישוי בניך ובין אתתא בין זרעיית בנך ובין זרעיית בנהא ויהי כד יהון בנהא דאתתא נטרין מצוותא דאורייתא יהיון מכוונין ומהיון יחד על רישך וכד שבקין מצוותא דאורייתא תהוי מתכוין ונכית ויהון בעקביתון כרם להון יהא אסו ולך לא יהא אסו ועתידון אינון למעכד שפיתא בעיקבא ביומי דמלכא משיחא

* Crooll's Restoration of Israel, p. 9.

designation given to the Messiah in this prophecy. The modern Jewish writer already referred to, maintains that the descent of the Messiah must be traced by his father only, and that there can be no pedigree by the mother.* But this assertion is directly opposed to the words of the original promise of the Messiah under the appellation of the SEED OF THE WOMAN. If we would ascertain the import of this phrase, we must turn first to the prophecy contained in Isaiah vii. 14. *Behold a virgin shall conceive and shall bear a son, and shall call his name Immanuel.* We must in the next place compare that prophecy with the history of the nativity of Jesus of Nazareth, as recorded in the Gospels of St. Matthew and St. Luke. *Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily: but while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall*

*bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son and shall call his name Immanuel; which being interpreted is, God with us.**

Behold, then, O unbelieving Jew, in Jesus of Nazareth, born of a virgin of the family and lineage of David, the promised seed of the woman who was to bruise the head of the serpent! Come to Him and believe on Him to the salvation of thy soul! Before his incarnation he thus expostulated with your fathers, and his words are no less applicable to the present spiritual condition of the children of Israel: *Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.†* O that there were in every one of the children of Abraham who may read this paper, a heart to comply with this all-gracious invitation of a merciful Messiah!

The last clause of the pro-

* Crooll's Restoration of Israel, p. 5, 6.

* Matt. i. 18—23. † Isa. lv. 2, 3.

phesy respecting the serpent remains yet to be considered. It is contained in these remarkable words, *thou shalt bruise his heel*. The Lord Messiah being the promised Seed of the woman, this part of the prophecy seems to indicate that, in some way or other, the Messiah was to suffer from the rage and machinations of the great enemy of man. The measure and extent of his sufferings are not, however, declared in this passage, but are only hinted at in a very obscure manner; nor have we any reason to be surprised at this circumstance, the whole prophecy being enigmatical. The light of the revelation of the divine purposes of grace and mercy to our fallen species, was intended, like that of the natural day, to be progressive. It began at the fall by the prophecy we are now reviewing, which may be considered as the first ray of the spiritual twilight. During the patriarchal, the legal, and the prophetic ages, this light slowly, but gradually, increased, until at length, in the book of Isaiah, a graphic description was given of the sufferings of the Messiah, which when compared with the event, bears more the appearance of history than of prophecy.

If, then, the Jewish reader would discover in what manner the serpent was to bruise the seed of the woman, the promised Messiah, we would beseech him to read with deep attention the fifty-third chapter of the prophecies of Isaiah,

comparing it with the history of the life and death of Jesus of Nazareth, as recorded in the New Testament. Let him accompany this perusal with fervent prayer to the God of Abraham, Isaac, and Jacob, to send forth into his heart his divine light and his truth, to lead him to discover the true character of Jesus of Nazareth.

Doubtless many of the children of Abraham are in a state of doubt and perplexity. Urged on the one hand by the inveterate prejudices of education and the whole mass of the traditions of their fathers, they would spurn at all the evidences of the divine mission and character of Jesus, and were he still upon earth, they would even renew the horrid cry of their fathers, *Away with him, crucify him; * His blood be on us and our children. †* But on the other hand, they are agitated by a continual and half stifled suspicion, that nations so enlightened as those who profess Christianity, are not likely to be entirely in error with respect to the character of him whom they adore as Immanuel the promised Son of the virgin, and that a system so pure and exalted in its moral requisitions as the Gospel, cannot be an imposture.

To those of the children of Israel who are in this painful state of mind, not knowing where to turn for peace and rest, we would address ourselves with all the warmth of

* John xix. 15. † Matt. xxvii. 25.

that affection which we owe to them as the descendants of our father Abraham, and as the brethren according to the flesh of our Lord and Saviour Jesus Christ, and we would beseech them no longer to *halt between two opinions*.* Jesus of Nazareth in all respects answers the character of the promised Messiah. He was born of a virgin by the power of the Holy Ghost, and was thus emphatically *the Seed of the woman*. He came into the world to *destroy the works of the devil*,† and thus to bruise the head of the serpent. Wherever the Gospel is received by faith, there the works of the devil are actually destroyed—there the spiritual captives are released from the thralldom and bondage of sin, and restored to the glorious liberty of the children of God; and though in laying the foundation of his kingdom the heel of the Lord Messiah was for a time bruised by the serpent, even as he himself said on that awful occasion to those who came to apprehend him, *This is your hour and the power of darkness*,‡ yet on the third day he rose triumphant over sin and Satan and the grave. He afterwards ascended into heaven, and sat down at the right hand of God, according to the words of the hundred and tenth Psalm, *The Lord said unto my Lord, Sit thou at my right hand, until I make thine ene-*

mies thy footstool; and in the end he shall utterly destroy the power of the great enemy, and cast him into the lake which burneth with fire and brimstone.*

We therefore beseech every unbelieving Jew to *search the Scriptures whether these things be so*.† Let this search be accompanied with fervent prayer for that teaching of God, which was so often the subject of the earnest supplications of the Royal Psalmist of Israel: *Shew me thy ways, O Lord, teach me thy paths. Lead me in thy truth and teach me, for thou art the God of my salvation: on thee do I wait all the day*.‡ The inquiring Israelite, who shall conduct his investigations in such a spirit, (and let him seriously reflect that no other spirit can be acceptable unto God) will not long remain in doubt, whether Jesus of Nazareth be or be not the Messiah who, in the language of Isaiah, was to pour out his soul unto death; was to be *numbered with the transgressors*, was to *bear the sin of many*, and to *make intercession for the transgressors*.§

That all Israel may soon turn to this Saviour, and *look upon him whom they have pierced*,|| and be saved by faith in him, is the sincere prayer of
Yours; &c.

C. W.

* 1 Kings xviii. 21. + 1 John iii. 8.
‡ Luke xxii. 53.

* Rev. xx. 10.
† Acts xvii. 11. ויחקרו את-הכתובים
יום יום אם כנים אלה
‡ Psalm xxv. 4, 5. § Isa. liii. 12.
|| Zech. xii. 10.

THE GOSPEL CLEARLY CONTAINED IN THE OLD TESTAMENT.

OR,

MR. SIMEON'S

FIRST ADDRESS TO THE JEWS,
AT ST. CATHARINE CREE, 1818.

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PREFACE.

A MR. BENJAMIN ABRAHAMS having published an Answer to the First Address, which I delivered to the Jews at the Church of St. Catharine Cree in London, I feel happy in testifying my respect for the author of that Answer, and my sincere desire for the welfare of the whole Jewish nation, by putting into their hands a concise view of my Address. It is not to be wondered at that some of my statements and observations should have been misapprehended by him, since it is common even for persons accustomed to public addresses from the pulpit, sometimes to mistake the preacher's meaning. I have given, as nearly as possibly I could in so short a space, the whole that I spoke on that occasion, altering no one sentiment that was delivered, but compressing the whole, so as to be comprehended within the narrow limits that can be allowed for it in a small monthly publication.

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THE GOSPEL CLEARLY CONTAINED
IN THE OLD TESTAMENT.

Deut. xxx. 11—14. *This commandment which I command thee this day, it is not hidden from thee, neither is it far off: it is not in heaven, that*

thou shouldest say, Who shall go up for me to heaven, and bring it unto us, that we may hear it and do it? neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

The Old Testament is a rich mine of spiritual knowledge, and reflects as much light upon the New Testament as itself receives from this fuller revelation of God's will. Each is necessary to the understanding of the other: in that is the model of the edifice, which, under the Christian dispensation, has been erected: and, if it were duly attended to, it would prove sufficient to convince the whole world, that Christianity is Judaism perfected and completed; perfected in all its types, and completed in all its prophecies. To this effect spake Moses in the words before us. "The commandment" which he mentions, is not to be understood, as many Jews imagine, of the law given upon mount Sinai, but of another covenant which God entered into with his people in the land of Moab; and which was, in fact, the covenant of grace. It is by Moses himself distinguished from the covenant of works: (see chap. xxix. 1.) and that distinction is confirmed by the account which he gives of it elsewhere. The law, as published on Horeb or mount

Sinai, made no provision for the pardon of any sin whatever: it simply said, "Do this and thou shalt live:" but the covenant made afterwards in the land of Moab, was ratified with the blood of sacrifices; which blood was sprinkled upon the altar, the book, and all the people; (Exod. xxiv. 3—8.) and *therefore* sprinkled, that they might know how to seek the remission of their sins, as often as occasion for it should arise.* In this act the gospel way of salvation was set before them; so that they needed not henceforth be looking for any one to come down from heaven, like Moses, or from the depths of the sea, like Jonah, to proclaim it, seeing that it was "very nigh unto them" already, even "in their mouth," which approved of the law, and "in their heart," which loved it. The things which the Gospel more particularly inculcates, are, Repentance, Faith, and Obedience; and these are almost as clearly revealed in the Old Testament as in the New. To shew this to the Jewish people is, I conceive, the very first step towards bringing them to Christianity. The apostles, when preaching to the Jews, always appealed to the Old Testament in confirmation of all that they delivered: and I also, after their example, will

endeavour to shew you, my Jewish brethren, that your own Scriptures declare in the plainest terms,

1st. That you are guilty and condemned by the moral law.

The law is a perfect transcript of the mind and will of God; and it requires of every human being an obedience to all its commands. For one single transgression it utterly and eternally condemns us: nay more, it requires every individual to express his assent to this as true, and his approbation of it as right and good: "Cursed is he that confirmeth not all the words of this law to do them: and all the people shall say, Amen." (Deut. xxvii. 26.) But of the impossibility of coming to God by the law, we have a most striking illustration in the conduct of your forefathers at the very time that the law was given: they were so terrified by all that they saw and heard, that they *repeatedly* declared, that, if the same scenes should pass again, "they should die:" they intreated that God would no more speak to them himself, but give them a mediator, through whom they might receive his law in a mitigated form, and divested of those terrors which they were not able to endure. And of this request God expressed the highest approbation, saying, "They have well said all that they have spoken. O that there were such an heart in them!" (Deut. v. 22—29.) In this matter, dearly beloved, my heart responds to the wish of

* The author of the epistle to the Hebrews, who was so deeply conversant with the whole of the Mosaic law, refers to this very covenant in this precise point of view. Heb. ix. 19. 20.

your Almighty Lawgiver, "O that there were in you such an heart!" Could we but once see you thoroughly convinced of your guilt and condemnation by the law, we should have no fear of your speedily and thankfully embracing the salvation offered you in the Gospel. The great obstacle to your reception of the Gospel is, that instead of regarding the law as a ministration of death and of condemnation, you are looking for life from obedience to it. True it is that *temporal* blessings were promised to obedience: and that *eternal* blessings also were promised to those who should "*lay hold on God's covenant,*" and keep his commandments. But the covenant on which they were to lay hold, was that which had been made with their father Abraham; and which never was, nor could be, disannulled by the law. The law, as published on mount Sinai, was intended to shut them up to this covenant, by making known to them the impossibility of being saved in any other way than by the promised Seed. And, when once you understand and feel this, you will not be far from the kingdom of God.

This conviction would also prepare you for another lesson taught you by Moses, namely, (II.) That you must be saved altogether by an atoning sacrifice.

This was taught you throughout the whole ceremonial law:

the daily and annual sacrifices proclaimed it to your whole nation. Nor was this merely taught in theory; it was required of every offender, whatever his sin might be, to bring his sacrifice, in order that it might be put to death in his stead, and deliver him from the condemnation which his sin had merited. Even for sins of ignorance this was required; and the offender, whether he were a priest, or an elder, or a ruler, or one of the common people, was required to *put his hands on the head of his sacrifice*, and thus by the most significant of all actions, to transfer to it his sins. (Lev. iv. 4, 15, 24, 29.) What an instructive ordinance was this! Yet was the ordinance of the scape-goat, if possible, still more instructive: On the great day of annual expiation, the high priest, after killing the goat on which the Lord's lot had fallen, was to put his hands on the head of the scape-goat, and to confess over him all the sins of all the children of Israel; and then the goat was led into the wilderness from before them all, never more to be seen; that so the removal of their sins might be made visible, as it were, to their bodily eyes. Lev. xvi. 20—22.

Yet, whilst this glorious truth was thus plainly declared, the insufficiency of the legal sacrifices, and the necessity of a better sacrifice, was proclaimed also. For these very sacrifices were to be re-

peated from year to year; which shewed, that the guilt expiated by them was not fully removed. Hence the very sacrifices were, in fact, no other than an annual remembrance of sins, not finally forgiven. In this light they were viewed by those of your forefathers whom you cannot but venerate, and whom I believe to have been inspired of God, the apostles of our Lord and Saviour Jesus Christ.*

The same thing was intimated by the very partial appointment of sacrifices. There were many sins, as adultery and murder, for which no sacrifice was appointed. Indeed, presumptuous sins, of whatever kind they were, if remission was to be obtained by sacrifices, could never be forgiven; because no sacrifice was appointed for them. Nor, in truth, was any man made perfect as pertaining to the conscience by any of the sacrifices; because every man had a secret suspicion at least, if not conviction, that the blood of bulls and of goats could never take away sin.† Still however, the great end was answered of directing the eyes of all to the appointed sacrifices, and through them to the Lord Jesus Christ, the great sacrifice, whose blood alone can cleanse from sin, and who is "a propitiation for the sins of the whole world."

Dear brethren, it was to this better sacrifice that David look-

ed, when, after the commission of adultery and murder, he prayed, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." (Ps. li. 7.) Let your eyes be directed to the same sacrifice, even to your Messiah, the Lord Jesus Christ, of whom the prophet Isaiah says, "He was wounded for our transgressions;" and again, "The Lord hath laid on him the iniquities of us all." This is he whom your fathers pierced, and nailed to the cross; and through whom thousands of those who crucified him, found peace with God: and, if you also could now be persuaded to look unto him for salvation, you would immediately experience the effect produced by the brazen serpent in the wilderness, and be healed every one of you. O that you would obey the direction given you in the writings of your own prophets, "Look unto me and be ye saved, all the ends of the earth." You would no longer continue strangers to peace and joy; (for strangers ye must be to these divine sensations, whilst ye are condemned by the law, and ignorant of the way in which your guilt is to be removed:) on the contrary, your "peace should flow down a river," and, as "children of Zion, you should be joyful in your King."

But further it is declared in your law, (III.) That all who are thus saved, must be holy in heart and life.

God, as you know, requires

* See the epistle to the Hebrews, x. 1-4.
† Ibid.

you to be "holy as he is holy;" and to be "a peculiar people unto him above all the people upon earth." And I the rather bring this to your minds, because you are ready to think that we wish to proselyte you to Christianity, that we may have to glory in such an accession to our cause. But I beg leave to assure you, that I would not move a finger to proselyte your whole nation to our religion, if I did not at the same time bring them to be better men, fitter to serve their God on earth, and fitter to enjoy him for ever in heaven. And this I intreat you to bear in mind. It is to the divine image that we wish to bring you, and to the full possession of that blessing promised to you by Jehovah himself; "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. And I will take away the heart of stone out of your flesh, and will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and to keep my judgments and do them." (Ezek. xxxvi. 25—27.) This is necessary for you, as it is also for us: nor have we ourselves any other rule of conduct than that which was prescribed to you in the ten commandments. The advantage we have in the New Testament is not, that new things are revealed to us, but that the things originally revealed to you, are made more

clear and intelligible. Not that in your Scriptures there is any obscurity in relation to this matter: we may truly say, "It is not far off, nor is it hidden from you; but it is very nigh unto you, even in your hands and in your mouth: I pray God we may be able to add, as Moses did in my text, that it is "in your heart" also.

And now permit me to address a few words to you, MY JEWISH BRETHREN.

It is to your own Scriptures that I wish in the first instance to direct your attention: for you yourselves know that they testify of your Messiah, and are intended to direct you to him. It is greatly to be lamented, that they are not studied amongst you as they ought to be; and that your Rabbies for the most part pay more deference to the voluminous commentaries with which your Scriptures are obscured, than to the Scriptures themselves. But let it not be so with you. Begin to search the Scriptures for yourselves: search them as for hid treasures; and pray to God to give you his Holy Spirit to instruct you, and to guide you into all truth. When you take the blessed book of God into your hands, lift up your heart to God, and say with David, "Open thou mine eyes, that I may behold wondrous things out of thy law." Then compare your Scriptures with ours, the Old Testament with the New; and mark how exactly they correspond with each other, even as the vessel

with the mould, or the wax with the seal. Then I fear not but that you will soon acknowledge him of whom the law and the prophets do speak, even Jesus of Nazareth, to be the true Messiah, the Saviour of the world. Yes; he whom you have hitherto rejected will become precious to your souls; and you will, in a far higher sense than you have ever yet been, become the children of Abraham, and the sons of God.*

TO THE CHRISTIAN PART OF THIS AUDITORY I will also beg leave to address a few words.

You have seen that with care and labour I have endeavoured to establish the true import of my text from the writings of Moses himself. But, if I had been speaking to you only, I might have spared that trouble, having the text already explained to my hand by God himself. St. Paul tells us, that the commandment which was nigh to the Jews, was the Gospel itself, even that word of faith which declares, that whosoever with the heart believes in Christ, and with the mouth confesses him, shall assuredly be saved.

(Rom. x. 5—13.) How thankful should we be for such a light! and having been favoured with it, shall we conceal it from our Jewish brethren; from whom, under God, we have received it? What would you think of a man, who being stationed in a light-house for the purpose of warning ships in its vicinity to avoid some rocks, and of directing them into a safe harbour, should, when he saw a whole fleet approaching, conceal the lights, and leave the whole fleet to perish on the rocks, and, when called to an account for his conduct, should say, "I did not think it right to create any alarm among the crews and their passengers?" Would you think his excuse valid? Would you approve of his pretended benevolence? Would you not rather be filled with indignation against him, and say, that the blood of all who perished should be required at his hands? Do not ye then act in a way, which, under other circumstances, you would so severely condemn: but, as God has given you a light, improve it carefully for your Jewish brethren. This is what their fathers did for you, when you were bowing down to stocks and stones. Do ye it then for them, if peradventure you may be the means of enlightening some amongst them, and of saving their souls alive.

At the same time remember, that St. Paul applies the passage unto you; and tells you from it, that you must believe

* Mr. Abrahams having, in p. 8 and 9, of his Answer, endeavoured to shew, that the Jews are not authorized "to accept any law from any other prophet than Moses," I take the liberty of referring him to a sermon which I delivered expressly on that subject, (Deut. xiii. 1—3.) and which, notwithstanding it is already in print, will be printed in the next month's *Jewish Expositor*, in order to render it more easy of access to him, and to his Jewish brethren in general.

in Christ with your hearts, and confess him openly with your mouths. The word is, in the strictest sense, “*very nigh unto you* ;” read it then, and ponder it in your hearts, and treasure it up in your minds, and live upon it, and glory in it: so shall it be a light to your paths, and make you wise unto salvation through faith in Christ Jesus.



CRITICISM ON THE HEBREW TESTAMENT.

To the Editors of the Jewish Expositor.

Gentlemen,

As you have invited, in the preface to your volume of this year, any remarks which may tend to improve the Hebrew translation of the New Testament, so happily finished under the auspices of your Society, in its course of preparation for a second edition, I beg leave humbly to suggest the expediency of re-considering the grounds upon which the translators have adopted the practice of rendering the Greek words βαπτίζω, βαπτισης, &c. by words of the same sound in Hebrew characters, and with Hebrew terminations. I fully enter into the importance of the objection they have expressed (in their preface) to the taking upon themselves the decision of the much-agitated controversy respecting the mode of administering Christian baptism; but I am inclined to doubt,

1. Whether by the adoption of a Hebrew word correspond-

ing to the Greek βαπτίζω, such as טבל, they would in fact render themselves chargeable with such a decision:—and,

2. Whether the prejudice likely to be created in the minds of Jewish readers, especially of learned Jews, against the whole translation, by the frequent recurrence of such alien and barbarous terms as בַּמַּטְמִים, בַּמַּטְמָה, בַּמַּטְמָה, &c. do not constitute a stronger objection against the use of them, than the argument in its favour by which the conduct of the translators has been determined.

On the latter of these queries, as it is a matter of opinion rather than of criticism, I shall not trouble you with any observations: but in regard to the former of them I would just remark—that, as neither of the contending parties have been able satisfactorily to decide the controversy in favour of their respective modes of administering the baptismal rite, by a reference to the signification of the Greek word βαπτίζω, so neither, I conceive, could it be decided in favour of either by the use of the corresponding Hebrew word טבל. That the latter does correspond, in its primary signification, to βαπτίζω, cannot, I think, be doubted; and it has frequently been rendered by it in the Greek version of the Seventy. If it be said that טבל necessarily signifies immersion, I answer, so does βαπτίζω, in its strict etymological import, (from βαπτω), and when not used in a figurative or translative manner.

Yet, I apprehend, the use of טבל in its different forms or derivatives, where baptism is spoken of, would no more limit the mode of administering that ordinance to immersion, than that of βαπτίζω and its relatives does in the Greek. It is very well known that many words, both in ancient and modern languages, originally used in a peculiar and limited signification, have in process of time outgrown that signification, and become the vehicles of a wider and more general meaning. I might instance in the Greek words τραγωδία, κωμωδία, συκοφαντής—the Latin, *oratio, vates*—the English, *Metaphysics, Hydrostatics*. So, for aught I see to the contrary, it may have been with βαπτίζω. Its primary meaning is, ‘to dip, or immerse, in water:’ thence it became, in a measure, appropriated to the initiatory rite by which proselytes were admitted into the Jewish church. Whether the ordinance by which members were initiated into the Christian church were, as to the method of administration, precisely the same or not, yet, water being used in some way or other, nothing could be more natural than that it should be designated by the same term, βαπτίζω, as in the other case. Or even supposing that the method of immersion were employed in the outset, but that presently a change in the mode of administration were introduced, and that of sprinkling came into use, is it not much

more probable that the same term would continue to designate the rite, than that a new one should be adopted? Judging from analogy I think it is.

You will observe that I am not by any means offering an opinion as to the fact; but merely endeavouring to shew that no conclusive argument as to the way in which the ordinance was originally performed, can be drawn from the term used to express the rite itself—that it cannot from the Greek term βαπτίζω, that neither could it from the corresponding Hebrew term טבל—and that, therefore, the translators need not fear committing themselves upon the question at issue between the baptists by immersion, and the baptists by sprinkling, by using Hebrew words corresponding in their general meaning to βαπτίζω, and those connected with it, instead of factitious words, so dissonant to Jewish ears, and so likely to prejudice those against the translation for whose use it is principally designed. I beg you, however, to believe that I offer these imperfect suggestions with an unfeigned consciousness of my incompetency to form a judgment upon the question to which they relate; and that I have been induced to trouble you with them chiefly by the hope that your insertion of them (if you deem them worthy to be inserted) may call forth the observations of more adequate judges than

OMICRON.

JEWISH FREE SCHOOL.

As it is with the sincerest pleasure that we hail every symptom of returning blessedness to the ancient people of God, we have much satisfaction in inserting the subjoined account of the Anniversary Meeting of the Patrons of their Free School.

ON Wednesday the 4th Feb. the friends of the Jewish Free School in Ebenezer Square, held their First Anniversary Dinner, at the City of London Tavern, Samuel Joseph, Esq. President, in the Chair. Several respectable Christian friends also attended, and the sum of £500. and upwards was subscribed. About 150 persons were present. This School was opened in April last; the morning is devoted to the Hebrew language, and the afternoon to the English. There are already 270 boys in the School, which is conducted on the British system, usually denominated Lancasterian. Two youths, who in April last, at the opening of the School, did not know a letter in either language, read an Address prepared for the occasion, the one in Hebrew, the other in English, to the great delight of the company. J. Van Oven, Esq. Vice-President, addressed the Meeting, stating that already a class could be found in the School, who could acquit themselves as well as the two lads who had appeared before them; and he and his friends were of opinion, that they might avail

themselves of some advantages in Bell's system, in regard to some of the children, who, when more advanced, would be placed under the care of a separate master, for their improvement in Hebrew. Yet, he could assure the Meeting, that their expectations had been fully realized, and that he believed the system of the British and Foreign School Society, would be found the most useful and expeditious manner of communicating elementary instruction. They had availed themselves of it, and could speak of its advantages from experience. He congratulated the company on the appearance of a number of respectable Christian friends, who had honoured the Meeting with their presence, and did honour to themselves by this evidence of liberality. Aaron Joseph, Esq. the Treasurer, read over the Report of Subscriptions, and acknowledged them with thanks. Mr. Friend expressed the high satisfaction he felt, in having an opportunity of meeting so large and respectable a company of the descendants of the house of Israel. When he reflected on the moral law as given by Moses, and that it was also the standard of Christian morals, he could not but rejoice, that on this occasion both Jew and Christian were united to teach so great a number of children to read the Scriptures. The appearance of the children before them must excite the most pleasing sensation in every

mind, which felt that love to God and to man is the fulfilling of the divine law.

From the encouragement this School has received, it may be hoped that another for girls will soon be established; and we think this plan of instruction worthy of being adopted by our Jewish brethren who reside in other cities and towns of the United Kingdom.

REMARKS ON 2 SAM. XXIII. 1—7.

To the Editors of the Jewish Expositor.

Gentlemen,

AMONGST the passages of Holy Scripture which appear to contain important matter, and yet are enveloped with much obscurity, “the last words of David,” recorded in 2 Sam. xxiii. 1—7. may be numbered.

The present authorized version of this passage, not from any fault of the learned and able translators, but from the difficulties which pervade the Hebrew text, is in many parts wholly unintelligible. If any light therefore can be thrown on this passage, if any obscurities can be removed, if any probable conjectures can be suggested, from an attentive consideration of the Hebrew text, aided by a reference to the various readings and the ancient versions, the labour will not be misapplied. With these sentiments I beg leave to submit to your readers some conjectures of that learned and valuable writer, Dr. Kennicott, to-

gether with a new translation of the first five verses, taken chiefly from the same writer. “I presume,” says Dr. Kennicott, “that the subject of this sacred song, composed near the close of David’s life, is *the Messiah*: and certainly no other subject was so worthy to employ the *last* poetry of the *man after God’s own heart*. He labours to introduce it with an accumulation of all such expressions, as would command the greatest attention to what he was about to deliver, as he was *king*, and as he was *prophet*. That a good ruler in the general should be here treated of, seems impossible; not only from the introductory pomp and splendour, but also from the subsequent particulars being inapplicable to any king or ruler but *Messiah*. The *everlasting* covenant concerning this son of David, is expressly mentioned, as well as the *spiritual* nature of his kingdom. All the particulars agree to the *Messiah*.”* I will now give the common translation of these verses, subjoining a new translation, which will contain as many of Dr. Kennicott’s corrections as seem to be wanted, and to rest on competent authority; and will conclude

* Kennicott’s Remarks on Select Passages of the Old Testament, p. 126. The concluding part of this sentence is omitted, because it refers to Dr. Kennicott’s interpretation of the 7th verse, which appears to the writer very doubtful, and therefore he has omitted the Doctor’s remarks on, and new translation of, this verse.

with a few critical notes which I fear will be defective, from my having no opportunity of consulting the versions in Walton's Polyglott, or the various readings of the Septuagint.

2 Sam. xxiii. 1. *Now these be the last words of David. David the son of Jesse said, And the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 2. The spirit of the Lord spake by me, and his word was in my tongue. 3. The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. 4. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. 5. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation and all my desire, although he make it not to grow. 6. But the sons of Belial shall be all of them as thorns thrust away."*

NEW TRANSLATION.

1 Now these *are** the last words of David.

David the son of Jesse said,
And the man *who was* raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel said,

* *are*] All the words which are not in the Hebrew text, or in any of the collated Hebrew MSS. are printed in italics.

- 2 The Spirit of Jehovah speaketh by me,
And his word *is* upon my tongue.
- 3 * Jehovah, the God of Israel said,
To me spake the Rock of Israel.
† THE JUST ONE ruleth among men!
He ruleth in the fear of Jehovah! ‡
- 4 § And he shall be as the light of the morning when the sun riseth,
A morning, without clouds, for brightness;
And as the grass from the earth after rain.
- 5 || Verily thus is my house with God;

* Ver. 3. *Jehovah*] For אלהי ישראל two MSS. read יהוה אלהי ישראל. יהוה is also preserved in one MS. in 1 Sam. vi. 3. confirmed by ὁ, θεὸς ἰσραηλ. διαθήκης ΚΥΡΙΟΥ θεὸς Ἰσραηλ. יהוה written in its abridged form, seems frequently to have been omitted from inadvertence.

† Ver. 3. *The just one*, צדיק] This occurs as a well known title of the Messiah. "He is just, צדיק, and having salvation." (Zech. ix. 9.) "I will raise unto David a righteous Branch, צמח צדיק. (Jer. xxiii. 5.) "I will cause the Branch of righteousness, צמח צדקה, to grow up unto David." Jer. xxxiii. 15.

‡ Ver. 3. *In the fear of Jehovah*] One MS. and ὁ Alex. read אלהים יהוה. It may be observed, that יראת יהוה occurs about three times as often as יראת אלהים. Isaiah also describes the Messiah as having "the spirit of knowledge, and the fear of Jehovah," and as being "of quick discernment in the fear of Jehovah." Isa. xi. 2, 3, Louth's Translation.

§ Ver. 4. *And he shall be as the light*, §c.] Kennicott observes that the ancient and valuable Bodleian MS. No. 1. reads יהוה after יורה. See his arguments in support of this reading, Diss. i. p. 468—471. He also, with one MS. omits the second בקר. He translates the verse thus:

"As the light of the morning ariseth Jehovah;
"A sun, without clouds, for brightness,
"And as the grass from the earth after rain."

De Rossi considers יהוה an accidental interpolation.

|| Ver. 5. It is difficult, if not impossible, to make any sense of this verse in the common translation. For לא כן one

For an everlasting covenant hath
he made with me,
Ordered in all things, and secure:

For *he is* all my salvation and all
my desire:

6 * But the *sons of Belial* shall not
flourish;

MS. reads על כן. In Ps. xxxiv. 6, one MS. reads ל for א, which is probably right; and א and י are often mistaken for each other. Taylor in his Hebrew Concordance gives the sense of "ita, in hunc modum," to על כן in Ps. cx. 7. and Habbak. i. 17.

* Ver. 6. *But the sons of Belial, &c.* Kennicott ends ver. 5 at חפץ, and for יצמיחו בני בליעל reads יצקו ובליעל. ο supports this reading, εμη βλασηση ο παρονομος. I am much inclined to believe that the obscurities and grammatical anomalies, which we meet with in this and some other passages of Scripture, chiefly arise from errors in the Hebrew text, which a more accurate and exten-

As a thorn rooted up shall be all of
them.

sive collation of MSS. and versions would probably contribute to remedy. Much has already been done: many obscurities have been removed: important light has been thrown on the sacred text, yet still there is abundant room for the labour and zeal of the Christian scholar. "To confirm and illustrate these holy writings," says Bishop Louth, "to evince their truth, to shew their consistency, to explain their meaning, to make them more generally known and studied, more easily and perfectly understood by all; to remove the difficulties that discourage the honest endeavours of the unlearned, and provoke the malicious cavils of the half-learned: this is the most worthy object that can engage our attention; the most important end to which our labours in the search of truth can be directed."—Louth's Visitation Sermon, quoted in Kennicott's Remarks, p. 11, 12.

KIMCHI.

Falmouth, Feb. 11, 1818.

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACTS FROM LETTERS OF THE REV. L. WAY.

[Continued from p. 79.]

Amsterdam.

— A new door of entrance and utterance has here been opened, which, as it chiefly concerns our object, I will first state. We had heard at Rotterdam that there was an Episcopal chapel here also, but no minister or service. After some ineffectual inquiries, Mr. G—, of H—, who knew Mr. Cox, called and gave us all particulars, having formerly been churchwarden here. He took upon himself to obtain permission for us to preach on the following Sunday, the 24th, morning and evening, on Wed-

nesday the 27th, and Sunday the 31st. when Solomon assisted me in the sacrament, and preached himself in the evening. The congregations have been large; *never less than two hundred*. They have heard the word gladly. Several Jews (and *one* whole family) attended. A great desire is excited to continue the service; if requisite, arrangements can be made, and certainly so desirable an object must be followed up. The accounts of the number of Jews vary, but there are at least 40,000 perishing for lack of knowledge, and a great number of Episcopalian Christians, who attend the Scotch Dissenters from necessity.

Next to this encouraging circumstance of the chapel, we have many *applications* from Jews for our books, and I have had interviews with both the rabbies, the details of which will be separately given. There is certainly a great opening in this place for the promotion of the object, in which many persons are well disposed to concur. Two printers have offered to reprint our Tracts, and take the risk of sale on themselves: and, if I had no ulterior and immediate object, I should deem my own time better employed here than in England. So many of the Jews understand English, that a language need not be obtained to preach to them.

Amsterdam, Sept. 12, 1817.

— This week being the time of the great fair, the city has been full of noise and bustle, and as our windows look out upon the bridge which leads to the place of principal resort of idleness, we have had enough of that sort of vulgar dissipation which afforded subjects for the school of Teniers and his successors. On Wednesday evening the rabble were dispersed on a sudden by a tremendous storm of thunder and rain, which swept the streets like a broom. Being the eve of the new year with the Jews, I could not avoid reflecting on the day when “the coming of the Son of man will be like the lightning which shineth from the east even unto the west.” The appearance in the firmament at the first was like that of a sud-

den sun rather than a flash—a fiery globe shedding its rays on either side. The Jews suppose that the world was finished at this time of our year, and that the Messiah will come at this time: and this is another curious coincidence of their opinions with those of Christians; for J. Mede supposed they would be converted by an appearance in the sky manifested from Jerusalem at the time of the equinox. Be this as it may, I have not as yet heard of any Jewish or even Christian reflections on the subject, except the above.— The next morning (Thursday, 11th) the synagogues were all as full as they could hold; even the Portugueze, the largest in Europe, capable of containing 3000. The service for the new year was certainly performed with more than usual solemnity, and the ram’s horn sounded thirty times while the assembly sat in silence. This had an imposing effect; one could not help praying that they might soon hear the true trumpet, even the silver sound of salvation, and thus introduce the great jubilee. The German Jews observe the festival with more pomp, if that word can be applied to white shirts and night-caps, in which the priests and great part of the congregation were dressed. This also was novel to me, and very striking;—but how poor in comparison of the “white raiment, even the righteousness of the saints!” Oh! when will the veil be taken from their hearts and the film fall from their

eyes! — Come, Lord Jesus! come quickly! Amen. . . .

I must not forget to add, that in the course of this day I was much refreshed by a visit from Mr. Samuel Muller, *Ministre Menonite*, who is a man of real piety, and brought with him one A. J. W. ———, of Amsterdam, a truly converted Jew, whom he had lately baptized; who seemed to have been gradually ‘convinced of *sin, righteousness, and judgment.*’ It was truly delightful to see what the Lord had done for him, ‘without tarrying for any of the sons of men;’ a striking contrast to another Israelite, who has nothing of the patriarch Jacob but his name. This man, in *appearance* most respectable, had called the day before, and after a short introduction, had told me that he had a proposal to make very advantageous to the cause, &c. Having a strong suspicion of the nature of the *advantage*, I desired him, as he wrote French, to give it me on paper; and it turns out to be a plan for purchasing 2,000,000 in the Austrian funds, with a *certainty* of ten per cent. *pour tous les speculants.* I add this circumstance only to shew that I do not state one side of the question, without admitting the other. My answer to this cool proposal will consist simply of a reference to Jer. vi. 10. 13. 17. which will account for the whole, and impress him I fear, no more than his offer affected me.—“We cannot serve God and Mammon.”

Amsterdam, Sept. 13.

—— This morning a Jew named ———, with whom I had before conversed, called at breakfast time. This man acknowledged that he had for upwards of thirty years attended the synagogue, with a secret conviction that Jesus was the Messiah; but the fear of losing his employment among his Jewish brethren, had prevented him from openly avowing his belief. He said that when his son was settled he should like to be baptized, that he might *die a Christian.* As this man was well acquainted with the New Testament, I cited several passages, to shew him the danger of such hypocrisy and delay in the concerns of his soul. He seemed most struck by my remark, that Christ would not allow a man even to go and bury his father, before he avowed him as the Messiah; and that the establishment of his son was not so good an excuse for procrastination. He said I had texts *to fit him* at the top of my finger. I told him the bottom of his heart was a better place for them, and if he would pray God to put them there, he would find what I had said was true. This man asked for nothing but spiritual instruction, and he is the strongest instance I have yet met with abroad, of the secret predisposition of the Jews to receive the Gospel. He told me he knew above an hundred in the town in his own situation, and that if *all* were to *come forward*, he would, but *he* did

not like to be *the first*. I told him to pray for strength to do something for Christ, who had done so much for him already, in bringing him to these convictions; and as the man seemed seriously affected, I told him to take encouragement from the case of Nicodemus, who first came to Jesus *secretly*, for fear of the Jews, and then said a word for him in the synagogue, and after his death was not ashamed to own Him publicly as his Lord and Saviour. The man said this was very comfortable to think of, and he would pray for strength;—“But pray, Sir,” says he, “do you think I cannot be saved unless I am baptized *publicly*?” “I can only answer that,” said I, “in the words of Christ, ‘Whosoever shall confess me before *men*, &c. &c.’”

* *Dobeln in Courland, on road to Riga, Nov. 28. 1817.*

The character of our dear brother Solomon rises daily in my esteem. I do hope he is a man of God’s own choice. Grace was never given to extinguish nature, but to regulate and sanctify it. I have often seen the silent tear trickle down his cheek, when unavoidable allusions have been made to his family, and on one Sunday, when he was reading the Li-

tany at our private service, he was so overcome at the petition “That it may please thee to provide for the fatherless children and widows,” that he could not proceed, and I was forced to continue. The only remark he ever made upon this was, “That in the Litany there is a provision made *for all possible wants*;” and indeed our excellent and truly spiritual service is a great refreshment in lands “where *no water is*.”

We entered the Russian dominions on the 25th. In the midst of a savage and howling wilderness we overtook a caravan of Jewish merchants. I was left alone, Solomon being gone for horses to the other side of the hill. I collected five at the chaise door, whose names I have. I opened a Hebrew Bible at the first chapter of Isaiah, and made them read it. I then took out a Testament and pointed to the third of John, which one of them read as far as Nicodemus is concerned. I hope the Lord was in the midst of us. I gave them a copy each, and who knows but this might be one of the streams which the Lord has promised to open in desert places. I saw their faces no more, but I bear them on my heart before the throne of grace. They were evidently much struck (and I hope it was not all carnal admiration) at seeing *such merchandize* contained in a carriage so different from their own of rafters and straw, with a howling wilderness on one side, and a roaring ocean on the other.

* We hope in our next to insert an extract with an interesting account of what occurred at BERLIN. Our friends, under the guidance of a kind Providence, have arrived safely at Moscow, where Mr. Way has had a private interview with the Emperor, the result of which has been most satisfactory.

POETRY.

*Lines written by L. W. on crossing the Winder, in imitation of
Horace, lib. i. ode ix.*

TO B. N. SOLOMON.

I.

SEE, how the deep and driven snow
Compels the Courland pines to bow,
With more than Alpine weight ;
And Winder's * bridge that *floats no more*,
With icy chain on either shore,
Sustains our passing freight.

II.

We stem the cold with Russian fur,
And soon the German stove we'll stir,
For see the Post-house near ;
Some Thaliarchus' choicest wine,
The vintage of the rapid Rhine,
Our fainting hearts shall cheer.

III.

To Providence the future leave,
Nor at the present trouble grieve,
Though bleak the wintry blast ;
For soon shall every tempest cease,
The Saviour speak eternal peace,
And endless summer last.

IV.

Seek not the morrow's lot to know,
The good the fleeting hours bestow
Let not mistrust alloy ;
The mercy that each moment brings,
On Love's unwearied rapid wings,
Should fill our hearts with joy.

V.

While now the sweet impressions last,
Nor yet our day of grace be past,
Let morning incense rise ;

* The river *Winder*, as wide as the Thames at Windsor, is passed on a bridge of pine trunks, which were frozen into a solid mass as we went over it. We crossed the river *St. Aa* in the same manner at three in the morning, by moonlight.

Let duty occupy the day,
And meet each Sun's declining ray
With evening Sacrifice.

VI.

Who fears an evil deed to do
The secret of the Lord shall know,
Nor fear his chast'ning rod;
Receive the pledge of sov'reign grace,
In every Providence shall trace

THE FINGER OF HIS GOD.

Nov. 27th, 1817.

I have often lamented that Horace was not a Christian; but *he* shews us that the natural man in his *best* estate is a wretched moralist after all.

Original Lines, by a Young Man lately deceased.

ON A ROSE.

This lovely flower, whose beauteous tints
Vie with the blushing morn,
Flourish'd in Eden's fragrant bowers
A Rose without a thorn.

Had spotless innocence remain'd,
And Man from sin forborne,
It still had been that lovely flower,
A Rose without a thorn.

Alas! that innocence is fled,
Virtue no more adorns
Base Man;—and earth no longer yields
Roses that bear no thorns.

The Rose of Sharon—fairest flower
That could a world adorn,
Once bloom'd on earth, but man entwin'd
Round Sharon's Rose a thorn.

Hail, Sharon's Rose! thy fragrance cheers
The soul to sorrow born,
Whose trembling hand e'en now can grasp
One Rose without a thorn.

Transplanted to the Heaven of Heavens,
Where one eternal morn
Casts its bright beams—blooms Sharon's Rose,
A Rose without a thorn.

CONTRIBUTIONS TO THE LONDON SOCIETY.

AUXILIARIES.

Howden Ladies,	by Mr. Joseph Coates.....	6	0	0
Derby Penny Association.....		76	7	0

PENNY SOCIETIES.

Matlock,	by Rev. P. Gell.....	15	0	0
Hackney and Clapton,	by Mrs. J. G. Barker <i>Half Yearly</i>	5	14	0

HEBREW TESTAMENT.

Dumfries Auxiliary Association,	by Rev. T. T. Duncan.....	8	17	4
Leith Auxiliary,	by Rev. W. F. Ireland, D.D.....	50	0	0

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Mrs. Young,	by Rev. William Manuel.....	1	1	0
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Hon. Mrs. Childers,	by Rev. C. S. Hawtrey	10	0	0
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Mr. Henry Bowden, Bradiniich, Cullumpton	2	0	0

CONGREGATIONAL COLLECTION.

Harwell near Abingdon, Berks, (Rev. G. Knight) after a Sermon by Rev. Mr. Borrows.....		5	12	6
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FUND FOR BUILDING SCHOOLS.

Interest of cash in Treasurer's hand to 31st December, 1817		7	6	1
Jan. 2. Mrs. J. £1.—Miss K. £1.		2	0	0
Madam Dobritz, by Miss Greaves.....		0	16	6
9. Half year's dividend on £400. Navy 5 per cents.		10	0	0
15. Sum belonging to a deceased Child, by a Parent		10	0	0
Episcopal Chapel Ladies' Penny Society.....		31	11	1
Mrs. Cox, by Mrs. Jenery.....		1	0	0
19. Miss Hollier.....	<i>Annual</i>	1	1	0
26. Rev. W. Cunningham.....		1	0	0
Feb. 1. A Lady at Colchester, the value of a Diamond Ring...		5	5	0
4. Captain Gilbie		5	0	0
23. Pertenhall Penny Society, by Rev. J. K. Martin		2	3	6

As the books of the Society are closed on the 31st of March next, those Friends who wish their Donations, &c. to appear in the next Report, are respectfully requested to remit the same before that day, (accompanied by such explanatory lists as they may desire to have inserted,) otherwise they must necessarily be disappointed.

NOTICE.

Messrs. OGLES, DUNCAN, & COCHRAN, 37, Paternoster Row, will in future publish the JEWISH EXPOSITOR, of whom also all the publications of the LONDON SOCIETY may be had.

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